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ment (284) that "more energy than pathos is attained in the expression" of the Agias is very strange, for the Agias surely has a somewhat pathetic expression.

Let no one think that, because I have differed, in some details, from some of Dr. Poulsen's views, this is not a very important book. I have picked out several important details because they are points of great interest on which the classical student will want to know Dr. Poulsen's position. The book certainly is one which every student of Greek or of things Greek, as well as every cultured man, ought to read; they will find it interesting and fascinating and suggestive. No more important book in the field of Greek sculpture and aesthetics has appeared in English in recent years. We ought to have such volumes for Olympia, Delos, and many another excavated classical site.

THE JOHNS HOPKINS UNIVERSITY DAVID M. ROBINSON

### THE NEW YORK CLASSICAL CLUB

The New York Classical Club held its first meeting for this year on Saturday, November 5, at the Metropolitan Museum of Art. The address was given by Dr. Edward Kennard Rand, of Harvard University, on Libraries in the Middle Ages. Dr. Rand presented much solid information with vivid and entertaining and amusing details, and gave a graphic picture of life in the great medieval monastic communities.

The earliest Christian monastic libraries were mere repositories for books of ritual and theology, Cassiodorus, of the sixth century, was an innovator; he collected secular and classical manuscripts for the library of his Benedictine monastery. Charlemagne was the next to give an impetus to this movement; and to the activity which he inspired we owe the great number of classical manuscripts dating from the ninth century and those immediately following.

Often, in a library, the secular books were separated from the theological; and the novices were allowed access to the latter only after a preparatory course of reading in the former.

In a monastery, the library was connected with the chapel, often occupying the cloister. Here pews, or 'carols', were set aside for private reading, one for each monk; each had a reading desk and a window looking out on the court. In this library, wall-mottos enjoined upon the reader proper care of the books, and here the monkish readers made their wants known to the librarian by an elaborate code of signals to avoid transgressing the rule of silence. Many monasteries had a system of book-exchange which made their libraries really circulating libraries. A separate room called a *scriptorium* usually adjoined the library, and here the copying of manuscripts went on.

Dr. Rand illustrated his lecture with a large number of slides. Some of these reproduced quaint medieval drawings, which showed copyists peacefully at work before their desks, with pots of various colored ink to use in illumination. One slide showed an old plan of the monastery of St. Gall, a type of the great self-sustaining religious community. Other pictures showed the evolution of the modern library, like that of the Vatican or of San Marco in Florence, from the medieval cloister, and the development of modern book-shelves from the simple reading-desk of the Middle Ages.

The lecturer made it clear that the medieval library and *scriptorium* rendered an invaluable service. It is true that the copyists made mistakes and that they erased classical texts to make room for Christian

writings; but they made the mistakes because they were human, and they erased the classical texts because parchment was hard to get and because they believed St. Augustine to be more important than Cicero. On the other hand, they showed in their work much artistic ability, much intelligence and learning. The art of text-illumination was the precursor of the painting of the Italian Renaissance. The accuracy, clearness, and beauty of many manuscripts, especially of the uncial texts, presuppose in the copyists no little scholarship and understanding.

MARGARET Y. HENRY, *Censor*.

### CATS AND DOGS—TO-DAY AND YESTERDAY

Some time in April last, in a New York newspaper (probably The Tribune, The Times, or The Globe), I came upon an article which I read casually and should probably have forgotten absolutely, had I not, a short while later, chanced on an interesting parallel in classical literature. Since a hurried search through the files of the New York Public Library has failed to locate the article in question, I must summarize it from memory.

It appears that certain persons, who engage in the practice of arson, professionally, so to speak, train cats to fight lamps. A cat so trained may sell for as much as \$300. It is left alone at night, with a lighted lamp, in the store that the owner desires to burn to secure the insurance. The cat promptly assails and overturns the lamp, and the fire follows.

According to Fronto, as quoted in the Octavius of Minucius Felix, 9.8, much the same use was made of dogs by the early Christians, not, indeed, to bring on a conflagration (though how this was avoided is not stated), but to secure the utter darkness requisite for the nefarious practices commonly attributed to them by their pagan contemporaries. The passage runs thus: *Canis qui candelabro nexus est, iactu offulæ ultra spatium lineæ qua vinctus est, ad impetum et saltum provocatur; sic everso et extincto conscio lumine, etc.*

I am inclined to think there is about as much truth in the one tale as in the other. I doubt, however, whether the New York reporter found the germ of his story in Minucius Felix.

HUNTER COLLEGE

E. ADELAIDE HAHN

### AUXILIARY FUND ASSOCIATION AMERICAN SCHOOL OF CLASSICAL STUDIES AT ATHENS

In the report of the Auxiliary Fund Association of the American School of Classical Studies at Athens, for the fifth year, just issued, the statement appears that the subscriptions received during the year reached a total of \$10,002.92. After the expenses for printing and postage, \$176.60, had been deducted, there was a balance of \$9,826.32 to be transferred to the Fund. Thus, in a single year, under the Chairmanship of Dr T. Leslie Shear, of Columbia University, the amount transferred to the Auxiliary Fund was nearly \$50 greater than the total amount transferred in the four preceding years, \$9,777.39. The principle of the Fund, on September 1, 1921, was \$19,603.71. The Treasurer of the Fund, Professor George E. Howes, of Williams College, Williamstown, Mass., will be glad to receive contributions.

C. K.